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## Wisconsin Conference on Slavery and Tobacco.

If any evidence were wanting of the strange infatuation of many of our Northern brethren on the subject of slavery, that evidence could easily be found in the doings of some of their Conferences at their recent sessions. By these doings they have not only thrown themselves in a strangely unscriptural attitude on this subject, but they have also virtually arrayed themselves as a political party, and resolve in this way to carry on the war against slavery.

These things argue badly for both the peace and prosperity of the Northern branch of the Church. Assuming as they have done a partisan political attitude, they will necessarily be brought in collision with one of the great political parties of the country, and the more the subject is agitated the worse it will be for them. Ecclesiastical legislation on the matter of relationship between master and slave, as that relationship exists, and ever has existed, in this country, is unwarranted by the Scriptures and has everywhere proven itself impolitic.

At its late session, the Wisconsin Conference passed the following resolutions:

"Resolved, 1. That American slavery, 'the sum of all villainies,' the climax of all wrong, should not be tolerated, either in Church or State.

"2. That we will labor, to the utmost of our ability, with our voices, with our pens, with our prayers, and with our suffrages to abolish it from both as speedily as possible.

"3. That it is a matter of congratulation and 'exceeding great joy,' that the sentiment that all men are entitled to the blessings of 'life, liberty, and the pursuit of happiness,' is so rapidly advancing in our country.

"4. That, though we are deeply mortified that the M. E. Church has within her sacred pale those who hold slaves, yet we hail with joy every newly developed evidence that this burning reproach will soon be wiped away from our beloved Zion, and that she will march forth, pure from the blood of her brethren, 'fair as the moon, clear as the sun, and terrible as an army with banners.'

By the first and second of these resolutions it will be seen that the brethren in Wisconsin determine to set about reforming the State as well as the Church, and with 'voices, pens, prayers and suffrages,' or votes, labor to bring this nation into their way of thinking. Politicians must now beware, and mark their steps with great caution, else these Wisconsin preachers will lead them by a way they have not calculated on, and if things continue to improve (?) in this respect we will not be surprised ere long to find some of these Conferences canvassing to bring out and sustain candidates for Congress, the Presidency, &c.

But, seriously, it is humiliating to find a body of men calling themselves Christian ministers so forgetful of their legitimate work, and so ready to engage in what does not pertain to them or their office.

The preamble which preceded the above resolutions is certainly a curiosity in its way, and as such should be preserved. It is as follows, and we think our readers will agree with us that it is decidedly rich:

"Your committee do not deem it necessary to go into an elaborate argument, setting forth the character of Slavery, and the dreadful consequences that follow in its train, inasmuch as the subject has been largely and ably discussed till its true position is known. It stands out before the American nation and Churches, yea, before the world, in bold relief. This horrid hydra-headed monster exhibits itself in every possible phase, and looks with bold, unblushing features, square in our faces. Though born and educated, most of us, North of Mason and Dixon's line, to this crushing and soul devouring monster we are not strangers. Its giant proportions are such that we have seen it towering to the very heavens, calling for vengeance! Its voice is so loud and shrill that it has reached our ears with clearness of articulation. There is no mysticism, no evasive explications, no ambiguity. The claims of this huge thing of life, with its train of death, physical, intellectual, and moral, are distinctly understood. The time was when it was thought best to say complacently to this monster, 'Come and let us reason together;' but your committee are of the opinion that, if it was right once, that time has passed. We might as well reason with the rocks of Gibraltar, or the winds of heaven! We have tampered too long! We have been quite too tame! We have smiled when we should have frowned! We have reasoned when we should have denounced! We have compromised when we should have waged an exterminating war. In the name of common sense—in the name of humanity—in the name of High Heaven, let us do it no longer!

"That slavery—slavery per se, slavery in all its forms, is wrong—an outrage on humanity and religion—an insult to the God that made us, and subversive of all the true principles of moral and civil government, is an axiom. To reason on such a subject is absurd. We might as well form syllogisms to prove that the sun shines, or that two and two make four."

At the same session of the Conference, it was resolved that henceforth no applicant who used tobacco should be admitted as a member of that body. So tobacco chewers, smokers, and snuff-takers must hereafter stand aside, and not dare to attempt becoming a member of the Wisconsin Conference while they continue in that practice. Well, of this we have no disposition to complain—not indeed, of the action on the slavery question—but, if they carry out the resolves they have made, and do not find themselves in an ugly predicament ere many years roll away, then set us down as no prophet. That's all.

HOSPITALITY IN THE HOUSE OF GOD.—Every Church that would prosper must show proper attention to strangers. It should be seen that they are promptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks greet them with the same reception. And should they become constant worshippers there, let them be sought out and visited, not merely by the pastor, but by the members of the Church and society. Whether rich or poor, they should not be overlooked or neglected. They have claims as strangers, irrespective of all outward distinction. Let us see that they have proper attention.

## Our Interests at St. Louis.

In looking over the field of our operations, we have frequently been impressed with the conviction that every possible degree of strength should be added to our cause in St. Louis. It is a great city, and destined to be much greater. It is the commercial centre of an immense and rich country, and its commercial importance will increase with coming years. It is, also, on our ecclesiastical border, and those who are opposed to our success in that region, aware of the importance of the post, are endeavoring to establish themselves firmly in St. Louis. As to our operations farther westward, through Kansas, New Mexico, Utah, until we meet the Eastward progress of our California and Oregon brethren, (for we are getting foot-hold in Oregon,) St. Louis is to be the northern point of departure, as Galveston is to be the southern point. The west is to be the great field of our future success and growth. All our interests on our western border should be nourished and strengthened with special care and earnestness. And no point in the West is so important as St. Louis. Through our Advocate there, and through the Depository, a great and good influence is to be exercised in our behalf westward and north-westward. Right views are increasingly entertained in Illinois, Ohio, and Indiana; and Nebraska, as it settles up, will be equally accessible to the introduction of right opinions. Strong men should be kept stationed at St. Louis. The Book Depository there should be kept fully supplied, and should lack none of the facilities needed in the most extensive establishments of the kind. And the St. Louis Christian Advocate should be made one of the largest and most elegant and powerful papers of the United States. In both the Depository and paper, our brother editor, Dr. McAnally, has done more than it has seemed to us possible for one man to do.

But more should be done than he, alone, could do. We are of the opinion that the importance of the border, and the north-western and the western points particularly, has not been as fully before the eyes and in the hearts of the great body of our Church as it should have been. We believe that special interest should be taken in the subject both by our people, and by our General Conference authorities. The sentiment of sectionalism has no place in these remarks. God forbid that we should ever entertain such a sentiment for a moment.

[We take the above from a late number of the Texas Christian Advocate. The editor of that interesting and useful paper takes a right view of things here in the West, and unless those views are acted upon, Methodism will not be sustained as it ought; but carry them out, and the Church prospers and triumphs in every part of the West. Hope that others will yet come to see the facts in the case as does our brother in Texas.]—En. Adv.

For the St. Louis Christian Advocate.

## Humanitarianism.

A partial history and refutation of one of the most prevalent errors (we might say blasphemies) of the day, is all that is intended in this article. In the early part of the fourth century there lived a very learned and eloquent man called Arius. He was promoted to a Presbyter in the Church, and desired to be Bishop. At the death of Achilles, A. D. 313, Alexander was chosen, and Arius was not, which seemed to disappoint the candidate. He now (doubtless from impure motives) introduces his now well-known heresy in relation to the Divinity of Christ, for which he was tried and excommunicated, A. D. 320. He then went into Palestine, where he was received into communion. He soon became troublesome there. The Council of Nice was called A. D. 325, which contained more than 300 Bishops. By this council he was again excommunicated. In the latter part of the fifth century, Socinus, propagated his heresies, which were very analogous to those of Arius. Since the commencement of the last century, both Arius and Socinus are sunk into the common appellation of Unitarians, or rather Humanitarians, who believe our Savior to be like themselves. The heaven of Arianism and Socinianism has spread itself in various directions.

It is a small part of Atheism. It is indispensable in Deism and Infidelity. It is the soul of Unitarianism, a cardinal point in Campbellism and Universalism. We hear some of our modern teachers at one time speak of the Savior, and of their easy, superior and infallible manner of getting into Christ, and perhaps the next moment they will as vociferously contend that he is a mere man and nothing more. And these same would have the world believe their piousness to be immense in the scale of true Christianity. Now, I ask seriously, can an individual, who believe Jesus Christ is a mere man, serve the Savior acceptably? I think not. We are forbidden to worship men or angels, or any other creature. We should worship God, and if Christ be not truly God we should not serve him. Let us notice for a short time the character of Christ as given us by the writers of the Scriptures. The first class of Scriptures which I shall notice, represent him, not as a mere man, but verily and truly man. He is called the son of man eighty times. The following are some of the Scriptures which go to sustain our proposition:

"Was made flesh," "made of a woman," "made in the likeness of man," "a child born," "son of David," "man of sorrows," "hungered," "fasted," "was tempted," "sweat" "grew," "increased in wisdom," "died," "was buried." These, with many others which might be adduced in reference to his sufferings unto death, "prove him to have been a real man, possessed, like other men, of a human body and a human soul."

The following speak of him as God, or represent him as being verily and truly God: "The word was God;" "I say unto you, before Abraham was, I am;" "Christ came, who is over all;" "God blessed forever;" "The doctrine of God our Savior;" "Unto the son he saith, thy throne, O God, is for ever and ever;" "Hereby we perceive the love of God, because he laid down his life for us;" "This is the true God and eternal life." The Scriptures also represent Christ as being eternal, omnipotent, omnipresent, omniscient, holy, just and true. And also as creating, inspiring, resurrecting, judging and saving. Worship denotes supreme homage, and as such

it is applied to Jesus Christ fifteen times in the New Testament, and in no instance is any other passage from Paul, who is generally considered good authority, and which seems to leave the controversy between him and those who call our Savior a mere man:

"For by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him and for him. And he is before all things, and by him all things consist."—Col. i. 16, 17.

Four things are here asserted: 1. Christ is said to be the Creator of the universe. Creation cannot be anything less than the work of a perfect, infinite, unlimited, and unoriginated being, or God himself. Christ is said to be the Creator of all things, in heaven and earth, both visible and invisible.

Therefore Christ is not only perfect, infinite, unlimited, and unoriginated, but, verily and truly, God.

2. All things were created for himself. Creation requires absolute or unlimited power. It is impossible that there be two or more infinites or omnipotents. Therefore there can be but one Creator. Creation cannot be effected by delegation. If it were possible for an infinite being to delegate or confer that power, that very act would destroy the existence of the delegator.

If it were possible to create by delegation, the person thus creating by delegation would create for the delegator and not for himself. The text says Christ created for himself; therefore Christ did not create by delegation.

3. "He was before all things." All created things exist in time, and had a commencement. And whatsoever was before the creation of all things, or all creation, cannot be any part of creation.

Paul says Christ was before all things, or all creation. Therefore Christ cannot be any part of creation. If he be no part of creation, he cannot be a created being; if not a created being, he must be verily, truly, and essentially God.

4. "By him all things consist." We cannot conceive any method by which an effect can exist and continue to exist without the continued existence of an adequate cause.

Creation is an effect of the power and skill of the creator, and can only exist in a state of preservation by a continuance of that energy which first gave it being.

This continued preserving power is ascribed to Christ by the apostle "by him all things consist," which is another evidence that Christ is not a mere man, but verily and truly God. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." (Isa. vii. 14,) which means when interpreted "God with us."—Matt. i. 23: Let the bard of Israel still sing, "He shall be called wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace." Paul says: "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the God-head bodily."—Col. ii. 8, 9.

View in your imagination the apostle in Asia Minor penning a most complete refutation of the doctrines which have been a curse to the Church for the last sixteen centuries. It seems that he wrote prophetically, and seeing the future progress of the blasphemous doctrines of the Arians, Socinians, the Unitarians, Campbellites, Universalists, Paines, Bolingbrookes, Gibbous, Volneys, Voltaires, &c.; he sends his warning to all, saying, "Beware" of such philosophy, traditions and vain deceits. "For in him dwelleth all the fullness of the God-head bodily." Arius started the culminating tide, and the end is not yet. The heaven is still spreading. Our modern Campbellism, is worse, if possible, than pure Arianism itself. Here is another class of Scripture to which I must refer, and which present Christ as the combination of the substantial divinity and real humanity. In his manifestation, in reference to his humanity it is said, "Of whom concerning the flesh Christ came," and in reference to his divinity "who is God over all."

As man he is a lineal descendant of David, but as God he is the origin of David. Hence he could say, "I am the root and the offspring of David." "I am the Alpha and Omega—the first and the last." As a man, he weeps with Martha and Mary over Lazarus; but as God, he commands Lazarus to come forth, and life re-enters and animates the dead body. Lazarus comes forth bound hand and foot with grave clothes, and his face with a napkin. The dead is alive and the brother restored to his sisters. As man he walks by the pool and converses with the impotent man concerning his affliction. As God, he instantaneously heals the man of his disease. The man, who had not walked for thirty years, now not only walks, but carries his bed with him. As man, he labors, hungers, thirsts, suffers, dies, and is laid in the tomb. As God, on the third morning, according to promise, he raises his own body from the power of death, walks forth, and converses with his disciples, and after his transfiguration, he ascends to heaven where he makes intercession for us. The divinity shines forth from his word bright as the meridian sun. And yet there are those living in the middle of the nineteenth century, whose minds are so clouded with the mists of error and prejudice that they cannot discern anything but mere humanity in the Savior of the world. Who would covet such minds or heads? Those modern Arians who profess to worship the Savior, and yet believe him to be a mere man, are constantly doing wrong. If he be a mere man, he should not be worshipped; if he be God, they do wrong to say he is not; therefore in either case they do wrong. Come, all ye deistical fledglings, croaking Universalists, reeling, blaspheming Painters,

hood-winked, blind folded dupes of the hydra-headed monsters of modern idolatry and skepticism, and all those who would detract from the character of our Savior, lend an ear to the warning appeals of the Prophets and Apostles: "Behold the Lamb of God that taketh away the sin of the world." "For in him dwelleth all the fullness of the God-head bodily."

October 7, 1857. THEOPHILUS.

## The Act of Consecration.

This side of inspiration, no language more completely describes the spirit and act of this high duty, than that found in the hymns of Charles Wesley. A few of the best of these hymns enrich our present admirable collection—pp. 383-7. He did not write verse to jingle or to rhyme merely, but to indoctrinate men and praise God; and recognizing his mission, this sweet-singer of Israel seemed as reverently to use his lyre as a conscientious preacher his pulpit. His style and deep Christian experience enabled him to present this subject clearly and practically—free from that mysticism into which it often runs. Were ever inventory more exhaustive of the creature man than this? And he keeps back no part from God his Maker, Redeemer, Preserver:

If so poor a worm as I  
May yet to great glory live,  
All my notions sanctify,  
All my words and thoughts receive;  
Claim me for thy service, claim  
All I have and all I am.

Take my soul and body's powers;  
Take my memory, mind, and will;  
All my goods, and all my hours;  
All I know, and all I feel;  
All I think, or speak, or do;  
Take my heart, but make it new!

Now, my God, thine own I am.  
Now I give thee back thine own;  
Freedom, friends, and health, and fame,  
Consecrate to thee alone;  
Then I live, thine happy slave,  
Happier still, if thou I die.

And what can man do better for himself than to present this "living sacrifice" to God? None are really so free as his servants. For safety, there is the covert of His wings. They have most who are not their own, for in the act of becoming His, he becomes theirs.

Do we shrink back from this consecration, lest God should take advantage of our unreserve, and put us and ours to unworthy uses? Perhaps there is no such thought of unbelief.

This consecration elevates the lowest to dignity; it enhances the meanest services. There can be no failure, no misdirection of energy where the "members" are yielded up as servants of righteousness, and God appoints our lot.—Nothing is wasted where we consent to be wrought into his plans. Anxiety for results ceases. God will take care of His own.

And what assurance of position, what contentment is here! One hath said if two angels were dispatched to earth—one assigned to the government of an empire, and the other to sweep the streets, they would be content with their assignments; one would not be ashamed nor the other vain. So may consecrated man sing, who has lost his own proprium and ceased from himself—

"Me if thy grace vouchsafe to use,  
The deed, the time, the manner choose."

From the Texas Christian Advocate.

## Domestic Love.

Next to the blessing of God, the most beautiful and heart-inspiring blessing, is the love that unites and cheers the hearts of the happily married man and wife. May we not write, in this place, concerning it? A vast, thou blind Pharisee, or misguided zealot, who would separate from the "beauty of holiness," all that is beautiful in life! Who would seek the ripe fruit of Christian charity, and yet scatter the green leaves, and crush the sweet and fragrant flowers of "natural affection!" Why may we not speak of its excellence in a Christian periodical? Shall we leave its praises to be sung only by those "who know not God, and obey not the gospel of our Lord Jesus Christ?" Shall we thus banish it from the circle of the Christian virtues, and excommunicate it from the pole of evangelical orthodoxy? God forbid! The Scriptures are full of the praises of "virtuous woman," whose "children rise up and call her blessed," and whose "husband praiseth her." And her husband loved her. The Bible says so. Hear it: "The heart of her husband doth safely trust in her." And she loved him. The Bible says so; listen: "She will do him good, and not evil, all the days of her life." Are we called enthusiastic for thus speaking? So we are, and so is the inspired writer. He says: "Her price is far above rubies." We agree with him. What a lovely woman must have been the ideal of that unequalled, world-renowned, magnificent description in the thirty-first chapter of the Book of Proverbs! Read the chapter, examine the picture, and you will, in imagination, see all the features of her loveliness, all the lineaments of her excellence, all the charms that won a place for her in the grandest Book between heaven and earth, and called for a description of her in the glowing and beautiful language of inspiration.

The garden of Eden has now no representative on earth but the loving home. What a blessing that, in the midst of the wreck and ruin of the fall, this tower of repose was reserved to man!

"From storms a shelter,  
And from heat a shade."

Nothing below the sky, nothing less than grace divine, has such power upon the human heart as this affection. To the mariner at the farthest verge of the green earth, it is a star of attraction, as potent to his heart as the north star to his needle. It melts the heart of the rough sailor, and makes it as soft as that of a child. To the rude soldier, far away from the home of his love and the wife of his youth, enduring the privations of the camp, and fronting the dangers of the battle, no inspiration is equal to that of "the love that fills his heart with fire." To the lonely sojourner in distant lands, the image of her who makes the residence of his soul to be in a different country from that in which his body dwells, gives more joy to his spirit than all the novel scenes the wide world can present to his gaze.—The heroic man, in whatever department of life, high or low, battling with the difficulties that environ us all, and toiling for competency, usefulness and honor, finds the love of his wife, next to the promises of God, "the toil of gladness" for the worn machinery of nature. When all other encouragements fail, and all imaginable misfortunes overwhelm, the heart takes refuge in the last earthly inspiration, throws the sunshine of its enthusiastic and poetic affection over the leaden horizon of disaster, transforms tribulation and difficulties into sublime mountains to be scaled, rises superior to all opposition, and makes its possessor a hero of the highest order. And the love of the true wife for her husband! Who can fathom its depths, or what language describe its transcendent power! Its undying constancy is the most universal of human proverbs;

the world is full of its literature; history is a monument of its power; and poetry is laden with the perfume of its praises.

One of the greatest excellencies of domestic love is the poetic charm with which it illumines the hard, work-day necessities of common life—life among the lowly. In the humble cabin of the frontier settler, in the rude homes of the poor everywhere, in the midst of coarse and bare circumstances and exterior, with hard labor as the lot of life, how beautiful the love that seeds the sunshine of joy into their hearts, cheers and adorns the rough pathway of their lives with the odorous flowers of peace, and places the soft pillow of contentment under their heads at the hour of repose! How beautiful is the love of a rude backwoodsman for his plainly attired wife! How charming to witness manifestations of the love of the poor and uncultivated country-woman for her stalwart and brawny husband? What more pleasant than to hear rough, unlettered men, everywhere, pronounce the homely Christian names of their wives! Truly, domestic love is the poetry of common life. It is as delightful to observe, as it is to find sweet green vines and beautiful flowers festooning the doors of a cabin in the wilderness.

Domestic love is a priceless treasure. It should be sought with an earnestness approximating that with which we should seek the salvation of our souls. It should be cultivated with as much assiduous care as that with which we should strive to "grow in grace." No fool is more outrageously abominable, he man, or he she woman, who fails to appreciate, and neglects and destroys the precious treasure of the love of wife or husband, given of God. Hast thou this blessing, friendly reader? Hide it away from the touch of whatever would pollute, profane, or wound it, in the inner cabinet of thy heart.—Above all, let it be sanctified by the word of God and prayer. No blessing has good root in any other soil than the favor of God. Love has no nourishment so enduring and vital as the "spirit of grace." Thus grounded and nourished, it will never grow old. It will bloom beautifully in the midst of gray hairs and furrowed cheeks; and, at death, it will only be transplanted into a more congenial climate.

"Where love shall never die."

## I Invite You.

If you really want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven hereafter, I invite you to come to Christ at once, and both shall be your own.

I invite you boldly because of the words which Christ himself has spoken. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." (Matt. xi. 28; John vi. 37.) Reader, are you tired of your sins? Are you laboring and heavy laden. I invite you this day to come to Christ, and you shall be saved.

I know not who you are, or what you have been in times past, but I say boldly, Come to Christ by faith, and you shall have a pardon.—High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion, than David and Peter after conversion; come to Christ, and you shall be freely forgiven.

Think not for a moment that you have some great thing to do before you come to Christ.—Such a notion is of the earth, earthy; the Gospel bids you come just as you are. Man's idea is to make his peace with God by repentance, and then come to Christ at last: the Gospel way is to receive peace from Christ first of all, and begin with Him. Man's idea is to amend, and turn over a new leaf, and so work his way up to reconciliation and friendship with God: the Gospel way is first to be friends with God through Christ, and then to work. Man's idea is to toil up the hill, and find life at the top; the Gospel way is first to live in faith by Christ, and then to do His will.

And judge ye, every one, judge ye, which is true Christianity? Which is the good news? Which is the glad tidings? First the fruits of the Spirit and then peace, or first peace and then the fruits of the Spirit? First sanctification and then pardon, or first pardon and then sanctification? First service and then life, or first life and then service? Reader, your own heart can well supply the answer.

Come, then, willing to receive, and not thinking how much you can bring. Come, willing to take what Christ offers, and not fancying that you can give anything in return. Come, with your sins, and no other qualification but a hearty desire for pardon, and so sure as the Bible is true you shall be saved.

You may tell me you are not worthy, you are not good enough, you are not elect. I answer, you are a sinner, and you want to be saved, and what more do you want? You are one of those whom Jesus came to save. Come to Him and you shall have life. Take with you words, and he will hear you graciously. Tell Him all your soul's necessities, and I know he will give heed. Tell Him you have heard He receiveth sinners and that you are such. Tell Him you have heard that he has the keys of life in his hand, and entrust Him to let you in. Tell Him you have heard that he will pardon and cleanse you from all unrighteousness. Reader, I am deeply anxious to bring you to the point of actual application to Christ. I see many who are conscious of sin, and want to be saved, but never get beyond this. They hear of Christ with the ear, and believe all they are told about Him. They allow that there is no salvation except in Christ. They acknowledge that Jesus alone can deliver them from hell, and present them faultless before God.

But they seem never to get beyond this general acknowledgment. They never fairly lay hold on Christ for their own souls. They stick fast in a state of wishing, and wanting, and feeling, and intending, and never get any further. They see what we mean. They know it is all true. They hope one day to get the full benefit of it. But at present they get no benefit at all.

Reader, if you are in a bad state of soul, I warn you plainly, you are in a bad state of soul. You are as truly in the way to hell, in your present condition, as Julius Caesar, or Ahab, or Cain. Believe me, there must be actual faith in Christ, or else Christ died in vain, so far as you are concerned. It is not looking at the bread that feeds the hungry man, but the actual eating of it. It is not gazing on the life-boat that saves the shipwrecked sailor, but actual getting into it.—It is not knowing and believing that Christ is a Savior, that will save your soul, unless there are actual transactions between you and Christ.

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frame and feelings which will never come. Hesitate no longer, under the idea

that you must first of all obtain the Spirit, and then come to Christ. Arise and come to Christ just as you are. He waits for you, and is as willing to save as he is mighty. Life is the appointed physician for sin-sick souls. Deal with Him as you would with your doctor about the cure of a disease of your body. Make a direct application to Him, and tell Him all your wants. Tell Him you want to be saved, and ask Him to save you. Rest not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be saved.

Reader, once more I invite you. The Lord grant that the invitation may not be given in vain!—Ryle.

## The Contrast.

Nothing is so encouraging to Southern Methodists, next to the continued blessing of God upon their labors, as the unity that exists in their ecclesiastical connection. There is not this day one serious question in the Southern Church, the agitation of which would do harm. We are at peace in all our borders. All our newspaper and periodical organs, from Carolina to California, and from Texas to Virginia, are all thoroughly loyal to the great connective principle of Methodism, and all heartily and harmoniously engaged in sustaining the general work, and in maintaining the itinerancy and laity in "spreading scriptural holiness over these lands." Neither Northern nor British Methodism can pretend to such unity; nor have they been able to do so for many years past. They will never be blessed with such unity. They have unscripturally admitted elements of discord, which will continue to distract them.

There are, at this moment, two parties in the British Conference, in relation to the attitude they assume toward the Southern Church—to say nothing of the dormant spirit of strife, only lulled for a season, which has for years threatened them with ruin. In reference to the Northern Church, this is "tremendously true." The wisest men among them see no way of escape from these difficulties. If the non-slaveholding rule passes, the border and central Conferences will rebel; and if it does not pass, New England and the North-west will rebel. Zion's Herald, and other papers openly denounce the Christian Advocate and Journal—their central organ—for its opposition to the ultra fanatics, and rejoice in the charge brought against their own delegation before the British Conference, of belonging to a slaveholding Church; a charge, by the way, which is true to the letter, but which Dr. McClock and Bishop Simpson found it necessary to evade, and explain away. Zion's Herald pitches into Dr. McClock for this, but lets Bishop Simpson alone, for decency's sake, we suppose.

The Northern Independent, at Auburn, New York, is a paper started for the avowed purpose of breaking down the Northern Christian Advocate, an official paper, at the same place, because the editor of the former was ousted from the editorial management of the latter. A European, unacquainted with the true state of the case, would, upon reading their papers, conclude that he was reading the controversy between the Northern and Southern Methodist papers.

Let Southern Methodists not rejoice over the difficulties of their Northern brethren, but let them "thank God and take courage," in view of the truthfulness and defensibility of their position, in view of the harmony and success with which God blesses them, and in prospect of their general ultimate vindication and spread throughout the United States.—Texas Christian Advocate.

## Church Music in Schools.

Music is taught in all our female institutions of learning, and nearly every young lady considers it an indispensable part of her education. We are as much in favor of a musical education, where there is any talent for it, as any one. The more good music there is in the world, the better the world will be. We have paid many a dime to an itinerant organ-grinder, and cannot now always avoid stopping to listen when we hear a sweet air from the instrument of some musical gipsy. But the musical education of our schools will never be what it ought to be, until it is made directly subservient to the promotion of good singing in the congregation. It is an absolute shame that Christian institutions of learning should all over the country, in which thousands of young ladies are professedly receiving a Christian education, and yet the singing in our churches is not improved one whit by it. A young lady who comes out of one of these Christian schools, and cannot sing in her own congregation, when she comes home, is but a poor recommendation to her teachers. And the very same thing is true in regard to male schools. The obligation rests upon both, and the defect is obvious in both.—Had this matter been attended to as it ought to have been, the whole land this day would have been blest, to a very large extent, with good, correct, beautiful and hearty congregational singing. But, no Christian schools, in too many instances, are the very places where our sons and daughters are suffered to forget all they knew before of good old Methodist singing, and to even become ashamed of joining in and hearing their part in this delightful department of the worship of their fathers. Charles Wesley's poetry, and the last and most soul stirring tunes, new and old, should be regular parts of their studies. Their voices should be cultivated, they should be taught to sing correctly, and to open their mouths, and to sing heartily, as unto the Lord. It is the best method that we can think of, if not the only one, and we have given the subject much thought, to bring about that general improvement in church music which is a positive demand, without the introduction of objectionable modes of bettering it. Let congregational singing be taught in all our schools, male and female. Practical results will follow, and the practical is at least part of the excellent.

THE WEALTH OF THE SINNER.—"The wealth of the sinner is laid up for the just."—Prov. xiii. 22.

An interesting illustration of this truth is recorded in the recent intelligence published by the Church Missionary Society. In the November number of the Church Missionary Record, the following passage occurs: "Many years ago a prize was founded by the infidel Volney, himself an accomplished linguist and extensive traveler, to be given annually by the French Institute, for the best works on African languages. Mr. Koelle's 'Polyglotta Africana,' and his grammars of the Bantu, Vei, and Yoruba languages were, without his knowledge, submitted in competition for this prize; and the first prize of 1,200 francs (\$240) was awarded to him, with a high compliment, on the part of the adjudicators, to the patience of research and powers of analysis exhibited in these works. 'I am glad,' writes Mr. Koelle, 'that the society's work has been thus honored by the scientific world. May all tend to the glory of God!'"

God, to promote the gospel.